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[SEPTEMBER 1, 1942].

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The South African Outlook

Education is not a remedy for barbarism of the soul, but it is a ladder by which those who will may rise out of it.

—Dean Inge.

The War.

Throughout August the war in Russia has overshadowed everything else. The fighting has been on a vast scale and in the area lying south of Rostov and towards the Caucasus the position of our Russian Allies has deteriorated, while to the north and south of Stalingrad the Nazis at bitter cost have gained ground. The Russian armies however remain intact, the Germans have claimed few prisoners, and Russian resistance remains unbroken. September will be a critical month, after which the Russian winter should aid the heroic defenders of Russia. In Egypt no major operations have taken place during August. In the Pacific war zone the Americans and Australians have taken the offensive against the Japanese and have recaptured some islands in the Solomons which will provide harbours and air bases for further offensive actions. In China the Chinese have indulged in some successful counter offensives against the Japanese. At sea another great convoy has fought its way through to Malta while further great convoys of American troops and armaments have reached Great Britain and the Middle East. On the morning of the 19th British commando forces staged a great raid on Dieppe, a raid which many people interpret as a prelude to the opening of the second front. In mid-August Brazil, a country with over 40,000,000 inhabitants, declared war on the Axis powers,

The outstanding political news of the month has been Mr. Winston Churchill's visit to Moscow, where he had a

series of conferences with Mr. Stalin. On the way to Russia he met Field Marshal Smuts in Egypt and visited the front line troops in the Egyptian Desert. The Allied nations do not lack courageous and inspiring leaders and among the chief of these are two elderly gentlemen, Winston Churchill and our own Oom Jan Smuts.

* * * *

The Protectorates and the War.

It is cheering to learn that 20,000 African soldiers have already gone Up North from the three Protectorates of Basutoland, Bechuanaland and Swaziland and that another 15,000 are expected to follow them. This is a response which the Protectorates can be proud of, especially as large numbers from the same countries are working on the Mines. Chiefs Tshekedi and Bathoen on their return from visiting the troops Up North gave very heartening reports of the work being undertaken and of the cheerful spirit of the men, who are being well looked after by their officers. This is a great war effort which will redound to the credit of the Protectorate Africans for long to come.

* * * *

Literature for Native Troops.

Some months ago the Christian Council made an appeal for funds to make possible the sending of literature to the troops of the Native Military Corps. As a result money and books to the value of about £380 was obtained. Of this sum £240 was given by the Native Affairs Department for the establishment of libraries in camps in the Union. These libraries are in process of formation. About £75 has been spent in other literature needs in the home camps. So far more than £50 worth has gone to the troops up north. It is now proposed to concentrate on the latter and to send them as much as possible. Arrangements have been made by the Director of Non-European Army Services for the books reaching the Middle East as expeditiously as possible and free of charge. There the Principal Chaplain, Major Runge, has undertaken to see to their distribution. We appeal afresh to all interested to support by their gifts this most worthy object. Contributions should be sent to the Treasurer of the Christian Council, Dr. J. Dexter Taylor, 17 Priscilla Street, Belgravia, Johannesburg.

* * * *

The Spiritual Issues of the War.

The Baptists and Evangelical Christians in the U.S.S.R. recently addressed an appeal to their co-religionists throughout the world, in which they said:—"In the name

of four million Russian brothers and sisters, we approach you in this communication with a great and important proposal. At this time our hearts are occupied with the fate of all the peoples who have been hurled by the evil will of Hitler into the horrors of war. Our dear native lands which we love ardently—Russia, Britain, the Far East—are enveloped by the flames of the greatest struggle for existence in history. Nazi Germany has disinterred the deity of ancient Germany—Wotan—and presents it to 20th century humanity. The German press contains ever more frequent dithyrambs in honour of this long outworn cult. True Christians of all countries of the world are not without reason anxious at these attempts to revive heathendom. Those who believe in the Gospel of Our Saviour, Jesus Christ cannot remain silent at the warning words of the President of the United States about the Nazi plan for the forcible implantation throughout the world of a new German heathen religion—a plan by which the Holy Bible and the Cross of Golgotha will be replaced by 'Mein Kampf' and the swastika. Two great and noble countries—Great Britain and the U.S.A.—are with us in the struggle against the enemy. We Christians of the Soviet Union do not forget what has been done by these countries for the great work of Christ throughout the world, and the missionary work which goes on under the leadership of these countries. We firmly believe in the victory of our glorious motherland and her great allies. We Baptists and Evangelical Christians of the Soviet Union support the war of the freedom-loving countries against Fascist Germany as a just and defensive war. We are helping our motherland with all available means, and we shall give her yet stronger aid so that the hour of victory for civilisation over the barbaric powers of Fascism shall approach."

* * * *

The Native Elections.

So much news has recently been printed in the daily and weekly newspapers in connection with the elections of Native members of parliament, senators, and representative councillors, that we do not feel any need to repeat the information. But we wish to congratulate Mrs. Margaret Ballinger on having been deservedly elected unopposed to Parliament. Mrs. Ballinger's election five years ago and her subsequent success in Parliament do credit to the sound judgment of the majority of the Native electors.

* * * *

Rand Mines' Future.

The Government is making and will continue to make every effort to maintain the gold mining industry on a proper footing, said Col. C. F. Stallard, Minister of Mines, in an interview on Wednesday, August 12th, according to a Press report. The Minister, who commented on reports that the output of the mines was to be reduced, said that the war had naturally affected the mining industry as well as other industries that relied to some extent on imported

goods. The reports were based on allegations that there was a shortage of Native labour. In fact, Native labour had been coming forward steadily and well, and there was no reason to expect a decrease. "The whole thing seems to have had its foundation in a statement in a periodical, where under the vague expression, 'knowledgeable quarters,' they make this prognostication," Col. Stallard said. "I don't know what these knowledgeable quarters are. They are certainly not this department or the Chamber of Mines. The statement, of course, is based upon the periodical's allegation that there is, or is going to be, a shortage of Native labour. There is no justification for that at all. I get the figures from month to month of recruiting, and of the numbers employed on the mines, and they are very good indeed."

* * * *

The reason for the issuing of the foregoing statement is not very clear. If the intention was to encourage investors or speculators this does not seem wise, for the Government needs the investors' spare money, while even in wartime the speculators are always on the watch. Carrig Diamonds for instance stood at 8/- in February. Speculators had rushed them up to 60/- by August after which high level they sagged again. War or no war the speculator needs no encouragement. It is good to know that Native workers are still coming forward in large numbers but many investors wisely believe this labour is going to cost the Mines more in future than in the past. Improvement is long overdue. The coal miners in Great Britain in 1912 were asking for 5/- per day but their conditions have improved with the times and today they get about 17/6 per day. The results of this improvement are gratifying. Many of the splendid men visiting our ports and manning the airforces and fighting alongside our South Africans in Egypt are British coal miners, or the sons of such. In South Africa we are paying our Native miners about the same wages today as we did in 1912. Gold has been going up while wages have been going down in value for some years past, so it is high time some readjustments were made under this head alone. Every home and village and reserve they come from reveals the need for a better deal for the African miner, and we trust the Ministry of Mines and the Chamber of Mines are going to do something about it.

* * * *

Native School Finance.

It is our custom to look to the *Star* to print from time to time well informed and thoughtful leading articles on Education, and in its issue of the 17th August appeared such an one on "Native School Finance." We trust this leader will receive full consideration in the proper quarter. To quote the *Star*: "The evidence given at the recent meetings of the committee which is investigating Native

crime has, in many respects, been little more than a repetition of what has been said before other commissions and on similar occasions. If there is a notable point, so far, it is the general agreement in stressing the importance of Native education. Pressing as this matter is, we would have preferred to await the conclusion of the inquiry and the issue of the committee's report before discussing it; but the Education Department of the Province some time ago issued a circular to school boards, principals and inspectors which affects the position so closely that it is necessary to deal with it in advance of, and as far as possible independently of, the recommendations which the committee is expected to make.

"When the public is told, as it has been told authoritatively and emphatically, that between 50 per cent and 70 per cent. of Native children cannot get into school for lack of space, it is obvious that the first thing is to provide more adequate accommodation. Very few people are aware that no primary schools are provided departmentally for Natives in Johannesburg, with the solitary exception of the one at Pimville just lately built. The missionary bodies are the only means of providing Native primary schools. They go on collecting money and with great difficulty get more schools built, and after much persuasion sometimes obtain the salaries of the African teachers from the Transvaal Education Department. In spite of all their efforts—which must be more arduous than ever under war conditions—there is tremendous pressure on the schools, which results either in overcrowding or in the fact that hundreds of children have nowhere to go but the street. While all this evidence is given by people who know the facts, the Transvaal Education Department, in the circular to which we have referred, proposes to insist on a maximum enrolment of 55 pupils per teacher, which will mean, in the case of the Natives at all events, that children will be forced out of school. The department proposes to enforce the regulation by disciplinary action, in terms of the Handbook of Regulations, which states that 'a teacher may be summarily suspended by the director or by the inspector of Native schools, or by the superintendent of the school, for any serious breach of discipline.' This order is bound to place the head teachers in a most difficult position. It means that they must turn away children from their schools, knowing well that by so doing they may be starting them on a life of degradation."

British and Foreign Bible Society.

The report of the annual meeting of the British and Foreign Bible Society has reached this country. The chair was taken by the Rt. Hon. Viscount Cecil, so well known because of his connection with the League of Nations. He pointed out that the Society was founded during the Napoleonic Wars and though both those wars and the present one were brought about by the egotism of one man, the present war showed a moral deterioration on

the part of the aggressor. This was probably due to the undermining in Germany of Christian faith by "theologians so-called and philosophers so-called." After the War one of our aims should be to restore Christianity in Germany. The people there would not be likely to listen to a Christian British Mission, but if they would return to the study of the Bible, we might hope for some real effect. We had points in our own nation which needed attention and those evils also could be mitigated by a more widespread knowledge of God's message contained in the Bible.

The work of the Society has naturally suffered during the last year because of the closing of some lands, especially in the Far East and in many parts of Europe, to its activities. The Society not only prints and sells Bibles and New Testaments but also single parts of the Bible such as Genesis, Proverbs, Psalms, single Gospels or the works of one prophet. These are sold below cost price so that the poorest may be able to buy them in their own language. Thus in India where many people earn only threepence or fourpence a day a single Gospel printed in the Vernacular costs only a farthing. The subscriptions to the Society are in the main spent in enabling this to be done. In the year preceding the last no less than eleven millions of Bibles, Testaments and "portions" were sold. For the last year the figures are incomplete but they will probably be about seven millions; though parts of the world like Canada, South Africa, Australia, and New Zealand show large advances. The Society hopes to play a large part in post-war reconstruction and to increase its activities once more when peace is granted.

An ex-Minister for Native Affairs passes.

The death took place on Saturday, 22nd August, of Mr. P. G. W. Grobler, who for a number of years was Minister for Native Affairs under the Prime Ministership of General Hertzog. He took a kindly paternal interest in the Native people and during his years of office acquired an insight into their needs, but he was never the strong man of the Government. The progress the Department of Native Affairs was able to make while he was at its head was made quietly, so that it evoked little opposition from the ranks of Parliamentarians and little enthusiasm on the part of the Natives. He was buried in Pretoria on the following Tuesday in a plot near to the grave of General Louis Botha.

A Welcome Departure.

The Rotary Club of East London is to be congratulated on inviting a Native of South Africa to luncheon in order to hear an address from him on the conditions prevailing in urban locations. The guest on this occasion was Mr. Z. K. Matthews, M.A., LL.B., Lecturer in Anthropology and Native Law at Fort Hare. We believe that this is not the first occasion on which Rotary in South Africa has

given itself the pleasure of hearing first hand information about problems that beset the majority of the population, as we understand that Durban Rotary has also invited African guests; but the occasion is rare enough to be noteworthy. In his address Mr. Matthews sought to disclose the main drawback that attended even the housing schemes that were being embarked upon by municipalities, namely the gap between rents and wages—wages being low and rents, owing to the high priced European labour employed in building the houses intended for Natives, being high in relation to those wages. At the Fort Hare Conference Miss Janisch, the Native Welfare Officer of Johannesburg, revealed that in that city food absorbed half of the Native family income and rent and transport one-quarter, leaving all other expenses, including clothing, school and church dues, medical expenses, and recreation, to be met from the remaining fourth. This is clearly an undue proportion. Even civil servants are not charged more than $12\frac{1}{2}$ per cent. of salary for rent. Transport comes to be a factor of importance because Native townships are located so far from centres of work. Another topic touched upon by Mr. Matthews was the prevention of disease; but to secure proper measures to this end would require a complete reorganization of health services and of the conditions of employment of the members of the medical profession, and we fear that for such a radical reform this country is not yet ready. In Britain, however, it would appear that some move is on foot for a change even from the half-way house of the panel system, and we may hope that the Health Commission will review the position in this country also. Meanwhile we commend East London Rotary's example to others.

Bantu Sports Club, Johannesburg.

We congratulate Mr. Dan Twala and the officials of this club on the excellent annual report which has recently been issued and on the splendid work which this sports club is doing. The ground for this organisation was donated by Messrs. Pim and Hardy some years ago since which time it has played a great part in providing recreation for the Natives of Johannesburg. The officials believe that much more could be done but are meeting with the usual difficulty in financing new activities and with getting in members' subscriptions, which considering the recreation and entertainment offered are very low. All workers need some form of recreation and if this can be had for 5/- a year it is very cheap. We hope to see the Bantu Sports Club going on from strength to strength for it is the model which many other clubs are trying to follow.

Braille Paper.

Braille Paper is a commodity of vital importance to our blind friends. Alas, the reserves in South Africa are

almost exhausted. Some of the blind workers at Ezenzeni, Roodepoort, have discovered that the covers of the *Outlook* are an excellent substitute, being almost the right size for braille slates. We appeal to readers who have a number of back copies of the *Outlook* to remove the covers and post to Rev. A. W. Blaxall, P.O. Box 42, Roodepoort, Transvaal. If the parcel is marked "Literature for the Blind" the postage is 7 lbs for a penny.

King Wms. Town Native Secondary School.

The new buildings which will house the Forbes Grant Native Secondary School at King William's Town will be officially opened by the Minister of Native Affairs on Monday, October 12th, at 11 a.m. The Ciskei General Council, which will be in session on this date, will adjourn for the occasion, and it is hoped that many representative friends of Native Education will be present.

St. Matthew's College.

The girls' hostel at St. Matthew's Native College which was destroyed by fire last year will be reopened on September 20th by the Bishop of Grahamstown. The cost has been £10,000. About £4,000 will come from the insurance. After the opening ceremony what has been collected from the old students will be presented in the names of the donors. Canon Mather, the hon. treasurer, will be much obliged if old students will send contributions to him at St. Philip's Mission, Grahamstown, before September 14.

Awake South Africa.

An "Awake South Africa" campaign has been started in Johannesburg by a representative committee of public men, including Professor Hoernle, Dr. H. Sonnabend, Arthur Barlow, M. Kentridge, M.P., the Rev. Dr. Bruce Gardiner and several prominent trade union leaders, including Mr. A. A. Moore, who is chairman of the campaign, Mr. A. J. Downes, Mr. Colin Legum and Mr. J. J. Venter. The committee intends to organise meetings from the Limpopo to Table Mountain, with the object of awakening the people of the Union to the dangers facing South Africa and to obtain signatures to the following petition to Field-Marshal Smuts: "We, the undersigned citizens of South Africa, recognise that our country must without delay make the maximum contribution towards a speedy and complete victory over Fascism. We therefore urgently appeal to the Government: (1) To drive up war production—more arms, more food. (2) To train 100,000 war workers. (3) To plan and expand war production with trade union participation. (4) To establish a living wage for everyone. (5) To give generous pay and allowances to soldiers and their dependants. (6) To repeal burdensome laws and taxes on non-Europeans. (7) To raise a mass fighting force of Europeans and non-Europeans. We believe that in order to achieve this maximum effort, the Union's resources must be used to the full, including its manpower, both Europeans and non-Europeans. We pledge our full support to the Government in carrying out this programme for victory."

William Govan Bennie

BORN APRIL 1869. DIED JULY 1942

By R. H. W. Shepherd

WHEN William Govan Bennie came to make his home in Alice a few years ago, the community was probably not fully aware of the romantic thing that was taking place. He was coming back "to the hills where his life rose," back to the soil made sacred by the labours of his forefathers, and made dear to himself because of his own early life.

In 1821 there came into the Tyumie Valley John Bennie, who in a long missionary career laid the foundations of Xhosa literature, and was in other ways an outstanding friend of the Bantu and the Coloured peoples. He played a big part in the founding of Lovedale Institution. John Bennie left a son, John Angell Bennie, who, in time, passed into the service of Lovedale and died while in its service, at the early age of forty-five. He in turn left a son, born in 1869 to whom was given the name of Lovedale's first Principal, William Govan.

William Bennie loved Lovedale with a wistful, sacred love. His attitude was the same as that of another servant of Lovedale, who declared that Lovedale was very dear to him, so much so that the weeds growing out of the ground seemed dear to him. No one who heard him can forget how William Bennie closed his speech at the Lovedale Centenary last year with words charged with emotion: "I owe Lovedale more than I can ever tell. May Lovedale continue to flourish." It was at Lovedale that he was born. It was here too that he had his first school lessons, in a class, as he used to say with a smile, at the Girls' School. It was to Lovedale that he brought lustre when in the School Certificate Examination of the University of the Cape of Good Hope in 1885 he came first out of 700 candidates. It was Lovedale that again rejoiced with him when he was first in the Colony in the matriculation examination and again first in his B.A. year. It was at Lovedale that he received his first scholastic appointment. But at the close of a year of teaching his health was uncertain, and, probably remembering his father's early death, he accepted a more open-air appointment as an Inspector of Schools—surely one of the youngest Inspectors ever appointed in this land.

His official career with the Department of Education was long and distinguished. In various circuits, among them ones so far apart as Cala and Grahamstown, he showed the painstaking care, the scholastic competence, the interest in children, the love of the African people, that marked his life. The climax of his career came in 1920 when it was decided to create a new post in Cape Province—that of Chief Inspector of Native Education. To this post he was appointed. The years that followed were specially full years. He revolutionised Native Primary Education in various directions, for he prepared a syllabus specifically adapted to the circumstances and needs of African children. Unfortunately, for long his own efforts and those of his colleagues were hampered by lack of adequate financial provision, although the Bantu themselves, ministers, teachers and headmen, responded well to the call he made upon them for local efforts to make good what was lacking in government support. Despite all difficulties, when the time for his retirement came some

twelve years ago, he could look back on much accomplished, and he knew that men counted his service as Chief Inspector to be an outstanding contribution to South African life. At a great gathering held "under the oaks," opportunity was taken to say what his career had meant to the peoples, and especially the Non-European peoples, of this land.

Retirement was but the opening of a door into a new and even wider field of service. For long he had dreamed of books he would prepare for the help of Bantu pupils—books that we know only one with his great knowledge of the Xhosa language and of the needs of children could prepare. When he found himself free of official duty, he bent to this task. Thus it came that during the past twelve years some twenty books were edited or written by him, and most of them were of such quality that they had, and continue to have, enormous sales. It was my lot to watch him at close range as he pursued this work, for it was almost solely the Lovedale Press that he made the channel of publication, and so I can testify to the singleness of heart, the scrupulous care, the imagination, the generosity, the scholarship that he constantly displayed. It is moving to think that every day tens of thousands of Native children and older students are handling his books and finding them open for them the world of letters.

His great final task was his turning of the Xhosa Bible into the new orthography—a task involving years of scholarly labour. He changed over the New Testament single-handed and the version was published in 1937. He did the same for the Old Testament and completed it too. The Bible Revision Board then left the final emendations and the proof-reading in his care, along with that of the Reverend Robert Godfrey, a most happy partnership. While engaged in this, word came that the University of Cape Town wished to honour a distinguished son of South Africa by bestowing on him a doctorate—a recognition that, though coming late, gave him full-hearted pleasure. The last proofs of the new Bible were corrected early this year, and then Dr. Bennie's health, which had been causing anxiety, was revealed to be in serious decline.

Even as we mourn his passing, it must be acknowledged that few lives have been so rounded and complete as his. The major tasks he set himself have all been accomplished. As someone said a few weeks ago, there is only one thing lacking—to put the new Xhosa Bible in his hands. When it comes, some of us will touch it with all the more tenderness and reverence when we remember his long and loving labour over its pages.

But to tell of tasks accomplished is to measure only the outer side of life. To some of us William Bennie was greater than his works. When one got behind his so marked and so attractive reserve, one discovered a spirit of unusual rarity. He was a son of the present, keeping abreast of the times, but carrying withal a great devotion to the past. He loved to live in the years that had gone. Few things pleased him so much as to sleep in the house in Lovedale in which he was born. He recalled with obvious gladness that he was carrying on the labour in language and literature which his grandfather had begun. Of his

missionary ancestry, on both his father's and his mother's side, he was intensely proud. To the teachers of his youth he returned again and again, in conversation with his intimates.

Some will remember for long his passion for justice. Anything that savoured of the unfair or the mean his soul loathed. It was partly this that made his heart warm towards the Bantu people. He felt that in some things they had not had a fair deal, and so he unweariedly championed their cause. One recollects the unwonted pleasure he had when a Governor-General of the Union invited him to Government House for the special purpose of making known in high places his thoughts on matters affecting the African people. One remembers too how a well-known missionary visiting this land addressed a meeting in Cape Town presided over by a prominent but none too sympathetic public figure. The missionary said afterwards that the meeting chilled him to the bone, but he was able to keep going because as he spoke he directed his words chiefly to the upturned and glowing face of William Bennie.

Some as they think of him now and in the years to be will think greatly of his courage—his courage throughout life and his affecting courage in the months of his last illness—a courage superbly matched by that of his wife. Some will dwell on his generosity. He could never have been rich because he gave too much away. Some will think of his love for children, whom he so thoroughly understood. He rejoiced when children came into the homes of his friends, and would explain that it was because his own children had given him so much pleasure.

But when all this is said and more, the larger part remains unspoken. William Govan Bennie, with all his reticence on life's most sacred things, was fed by unseen food. It was only gradually that one found this side of his life unfold. For me it began, I think, when one morning I burst into his bedroom with a newspaper or on some other trivial errand, and found him on his knees. When daily prayer meetings were held in Alice under the stress of war, Dr. Bennie's prayers came as a revelation to his fellow-townsmen and took them "far ben" into God's presence. It was characteristic of him to hand to some of his intimate friends a little book entitled *The Presence*. It had appealed to him tremendously and he must share it

with those who knew him best. It contains such words as these: "There is such a thing as seeing the invisible and touching the intangible, but whether visible or invisible, 'the angel of the Lord encampeth round about them that fear Him.' The presence is there, but unless the soul is attuned we cannot see or hear. One of the chief hindrances to the realization of the Presence is the rush of human life. We are living in days of unparalleled strain and ceaseless bustle. The age is 'electric' in its activities. The world is in a mighty hurry, not because its life is so full, but because it is so empty."

There are memories connected with his last illness that are too sacred for public speech, but this I will reveal: his great desire spoken again and yet again, was to know the presence of God through Christ and His Spirit, and his greatest anxiety was lest bodily discomfort and pain would dull his mind to the nearness of the One in whom he put his trust.

The sympathy of thousands throughout the land goes out to his widow and his children as they face the future without his visible presence. To some of us too, life is emptier because we shall not again sit with him in his study, or share with him the activities of public life. But above human grief comes up a thankfulness that we have known a life like this, crowned, as we believe it is, with immortal blessedness—thankfulness too for his service of humanity, his country and his God. More than fifty years ago, as a young man, he made his first public speech to a large audience. It was at the Lovedale Jubilee in 1891. Though so young, his eager, questing, forward-ranging spirit could not be hid. These are some of the sentences he spoke: "We should say from our hearts today, 'Ebenezer,' for indeed God has helped us. But we must not stop there; nor must we stop long on the praise of those who have done all this work for us. We must look forward to our share of the work. We say now, 'Praise be to God!' because we see what other men have done. Let us work so that other men—our children—may say, when we are dead, 'Praise be to God!'"

So he spoke. We think of the full years since that time, we think of his completed earthly life, we think of how he has fulfilled his own words, and out of full hearts we say, Praise be to God.

Christian Reconstruction

WORK OF THE CHRISTIAN COUNCIL'S CONTINUATION COMMITTEE

The Committee which was entrusted with the task of putting into effect the decisions and recommendations of the recent conference at Fort Hare, has been engaged in a good deal of foundation work. The findings of the conference have been circulated, and a full report of the sessions is now on sale under the title: *Christian Reconstruction in South Africa*. The report contains the main addresses in full, summaries of other addresses and discussions, the findings and resolutions, and special articles, together with the conference diary and directory. It is obtainable from the Lovedale Press at the price of 1s. 6d. post free.

Steps have been taken to bring into being the "Information Service" so strongly pressed for by those

who were at Fort Hare. In this connection the expert help of the Conveners of the seven sections under which the work of the Council is organised, is being enlisted. The subjects thus covered are—Evangelism, Social Welfare, Women's Work, Education, Medical Work, Literature, and Youth Movements. Conveners and those associated with them will supply information and suggestions drawn from their own experience and knowledge, and from those of others. The Christian Council office will act as a clearing house and will collate the material and issue it in the form of a quarterly printed paper. The paper will circulate through the country to local committees, study groups, and interested individuals. It is intended that these shall study the material; seek in

practical ways to apply its principles to local problems and needs and to create an informed Christian public opinion; and keep headquarters informed of all results so that these in turn may be passed on to other groups through the medium of the printed periodical. The committee intends that the first issue of the paper shall be published in September.

Thus, it is hoped, the Christian Council will bring together in many centres of the Union groups of those who are alive to the dire need and unparalleled opportunity provided for the Church by the present situation. All such are urged to get into touch immediately with like-minded people in their own town or district, with a view to the continuing and strengthening of existing study groups or local committees, or the formation of new ones. It is hoped that such bodies will not fail to acquaint the Honorary Secretary, at Lovedale, with their plans and activities, and thus ensure that the Information Service works smoothly, quickly and efficiently.

The Continuation Committee has also given consideration to the question of study group material for the coming months. For the remainder of 1942 it is suggested that the subject of study be the report and

findings of the conference. A programme of practical, local, reconstructive work should result from such study, as well as a much deeper understanding of the wider aspects of the questions as they relate to the country at large. The views of the existing groups are being sought as to the path which organised study should follow in 1943.

It is felt that the findings of the conference may provide that "minimum programme of reform" which the Council has been urged to place before the Churches of South Africa. Steps will be taken to bring this question before the official Conferences and Assemblies of the Churches which are constituent members of the Christian Council.

A Political Emergency Committee has been set up in Cape Town to act in the name of the Council with respect to any legislative proposals on which it is desired to express the mind of the Christian community in South Africa. It is intended to establish at an early date a permanent committee of experts to advise the Council on social and economic questions as they relate to Christian Reconstruction.

The African Scene

REFLECTIONS OF A SPECTATOR

In the first few days of August the little town from where I write raised over £1000 for the Red Cross in a special effort, while other efforts go on unceasingly. We set out to raise £500 and got £1000. This is a sign of the spirit of the times. The need is great and a spirit of urgency adds strength to every day's activities. With this spirit great things are possible. War is a hateful thing but in some ways it brings the best out of many. Great things are at stake; we no longer live for ourselves but for causes infinitely greater than our individual destinies.

This is a day of total national efforts and of nation-wide criticism of national policies. Easy-going peacetime methods will not do for today or tomorrow. War-times usually witness a broadening of the bases of governments and the adapting of policies with a view to attaining some degree of national unity. In days of war the governing classes in most countries find little difficulty in setting aside their political differences but those classes which in the years of peace have struggled in vain for a better deal do not find it easy to drop their grievances and let bygones be bygones. Before the latter can happily go all out on a great national effort there has got to be some amelioration of what they consider to be their pressing needs.

It was a fortunate circumstance that South Africa entered the war with a progressive Government at the head of affairs, for great sections of the nation could not have rallied wholeheartedly to the aid of a reactionary Government. The African in particular could not put on one side the trend of events in the previous twenty years. His place as a responsible citizen made some backward progress in those years, while at the same time his legitimate claims for consideration had never been so ably expounded in Parliament and Senate. General Smuts' declaration that we are a nation of ten millions has been gratefully seized on by the African community and has become for them

the most popular slogan of the war period. But we must not be surprised if the African is unable to speedily throw off the spirit of irresponsibility which has for long pervaded his affairs, for in great national affairs he has had little training in responsibility. It has in fact been the other way about. We rightly criticise Gandhi because he has all along avoided responsibility and refused to take office but we deny great responsibility to the best of our African leaders. So far we have refused to have one in Parliament. Yet the many serious-minded Africans who take a keen interest in what is going on in the world see that this is a day of great opportunity, a day in which men and nations are rising above themselves and reaching far out beyond whatever they have been trained for. Some of these Africans are keenly interested and hopeful, yet they wait for those in high places to say or do the things which will make hopefulness a reasonable attitude in which to face their fellow men. Like the rest of us they look to the Government for a lead.

But when everything has been done by the Government and chiefs and leaders to stimulate a hopeful view of the future we shall not be able to pull with the weight of ten millions. Far from it. The years of lost opportunities will not easily be made up. If the educated African has almost despaired of improving the place of his uneducated brother the latter has in the reserves and on some farms and in other places made himself comfortable at a level where we would not have expected him or anyone to find contentment. Dr. Xuma, who has a keen analytical mind, recently stated that "the African has not yet discovered himself." "The African is under disabilities because he wants to be, and will remain so as long as he wants. He must discover himself. This is not a world of gifts." The African's acquiescence in things as they are must sometimes make the work of his leaders heavy and thankless. Dr. Xuma is not alone. Constructive criticism of the

African is today fairly common in the Native newspapers (which so many Africans cannot read.)

This kind of self-examination will do much to help the African, just as the lash of enlightened criticism has done much to set European standards where they are. But the privileged European cannot criticise the under-privileged African and do much good. We say that our critics are our best friends, but the African's circumstances are such that from his friends he gets more sympathy than helpful criticism. So many folks do not realise that the African does not wear his heart on his sleeve or expose his best on the surface that those to whom he wishes to be an open book refrain from public criticism from fear of playing into the hands of his detractors. He will need to produce more critics of his own as well as leaders before he goes very far.

Twenty years ago a writer in this journal spoke of the new African civilisation being still in the seed under the soil. The African had not then found himself in the new world. Dr. Xuma thinks it is the same today. Since then there has been some progress in some quarters but there's a tremendous amount of room for more. Now after the long drought the rains have come. Once more the present and future of the African are living issues. The stresses and strains of war have brought opportunity to the Bantu but the greater opportunity comes from the atmosphere in which the war on the home front is being conducted.

From all over South Africa just now the daily clamour is for a great intensification of the national war effort. This cannot be accomplished without making far more use of the African than we are doing. If the call should come to the Natives to play a larger part in manning our new war industries and other war efforts they may surprise themselves and almost everyone else, though not this writer who has for almost thirty years been doing skilled work with a selected group of Natives. Men who can become good coal miners or gold miners or masons or carpenters can play many useful parts in other essential services.

It would be good if the Government could today find a fitting place in the war effort for some of the African intelligentsia. The amazing ability of the African to sit on the fence while others decide his destiny is only understandable after we have plumbed the depth of his conviction that others will decide his destiny, no matter what he thinks or does. I recently mentioned to an African of irreproachable standing that 4,000 African recruits had joined up in a few weeks but he countered by saying that it ought to be 100,000, only the conditions were not quite right. To many people it would seem that too many African Sohrabs are resting in their tents but I have come to the conclusion that men who know that their word counts with thousands cannot leave their tents before the great ones at the head of affairs ask them to. To advise thousands is a great responsibility. Yet behind the mask of indifference a great conflict goes on—eagerness to be honoured by being used, and reluctance to come in without status; pessimism and optimism; and behind all is often a disciplined soul waiting for the right gesture from the right quarter. A few have taken the platform but they "cannot answer the questions that are being asked." "The conditions are not quite right." "We

don't know how to get these problems solved." "We can promise them nothing." Yet some of these men would today be better employed on the propaganda platform or the recruiting platform than with their peacetime jobs. They would have more faith in our peacetime promises and protestations if they had a greater part to play in our war effort. They more than all others are the African's leaders.

In Britain in the last war there was a time when the Government was in a terrible dilemma. Hundreds of thousands of volunteers were needed and they were not coming forward. No one knew what to do. Then a gentle-natured miners' leader, Stephen Walsh, got up from a back bench in Parliament and told the Government what to do. The ministers present could hardly believe their ears. They had got sound advice from where they greatly feared opposition. The problem was solved. Some of our problems await a similar solution.

It is a healthy impulse which induced over 4000 Africans to join the forces in less than a month and it would be well if South Africa took every advantage of the present eagerness. The African is very sensitive, and a sensitive handling of his affairs just now would probably bring a great response. He well knows that the war aims of the Allied nations represent for him an open door. The colonial policies of all the democratic powers provide for an open door for subject peoples, though in South Africa and elsewhere we unwisely let the love for big profits close so many doors that stagnation for the masses set in. Hitlerism represents for the Africans a slavery which may not be thrown off for centuries and they have no wish for such a state of things. Today they are much like the Israelites of old who having left Egypt were not content with the wilderness, yet could not believe in the Promised Land. They await some Joshua to reassure them that there's a place in it for them. Probably the right place for the Bantu in the present and future South Africa will not be found without some very courageous spying out of the land by White and Black together.

What has already been done for Africans since the war began and what will probably be done before it is over would, with a contribution from the Planning Council and the Natives' Representatives, and also from that powerful body the Chamber of Mines, amount to quite a respectable Charter—an African Charter, which should be to all of us in future as a compass is to a mariner.

Whether or not we could expect a great response from the masses who cannot read or write and who only feel they are men when living in the realms of rain-queens and witch-doctors is a moot question. They are a very big contingent but we of the governing classes cannot wash our hands and say we are without responsibility—has everything possible been done to lift them out of the rut of outworn ways of life and thought? Probably the majority have not yet heard they have been counted among South Africa's ten millions. Their children at school, when there are schools for them, will have to learn the significance of being counted in the nation's ten millions, so we can safely insert a clause in the African's Charter promising more and better schools.

T.A.

The Pass Laws and the Crime Wave

WHEN the Government announced on May 12 its decision to relax the pass laws in towns, the crime wave was already in full blast. It was a daring step to relax the pass laws at such a time. The probability was that before long people would forget which came first, the relaxation or the crime wave, and it would be easy and in accordance with popular feeling in the matter to conclude that the relaxation of the pass laws came first and therefore was the cause of the crime. There is evidence that many citizens are thinking that today, and statements more or less definitely to this effect have been made to the Committee recently appointed by the Government to investigate the crime wave. For example, Lieut-Colonel F. J. Verster, Deputy Commissioner of Police for the Transvaal Division (including the Witwatersrand) is reported to have told the Committee on August 8 that the relaxation of pass laws and curfew regulations was responsible for the bulk of the increase in Native crime. Col. Verster may have brought forward figures in support of his statement, but there is no mention in the newspaper report of any such factual evidence.

Looking back at the period immediately preceding the date of the relaxation (May 12) reference to the file of the Johannesburg *Star* reveals that, among other similar items:—

On April 10 a correspondent Peter Ray-Nassau, recommending boys' clubs as a remedy for Native crime, wrote: "The economic position (made worse by the existing war conditions) is the very root and essence of the rapidly increasing wave of daring crime—crime that has today become a byword in the Press."

On April 15 the following telegram was sent to Mr. H. A. Tothill, M.P., "Many women, including soldiers' dependants, district Observatory, implore you to make strong representations to the Minister of Justice for adequate police protection against armed house-breakers. The Press reports an alarming increase in crime." Police

officials state that the approach of winter generally witnesses an increase in burglaries and thefts.

On April 18, under the caption "Police Steps to Stop Crime Wave," we read "The Johannesburg C.I.D. and uniformed police are taking active steps to combat the crime wave in the city. . . . It was stated today that there were about 300 awaiting-trial prisoners at the Fort, and that many of them would face charges of theft, burglary or housebreaking."

On May 5, the *Rand Daily Mail* commenced its leading article with these words: "Householders complain bitterly about the prevailing epidemic of burglaries in the city." The previous day (May 4) the *Mail* had reported 24 burglaries in 24 hours, in which property valued at more than £700 was stolen.

On May 9 (to return to *The Star*) we find "Thieving to Schedule. Business men on the Rand are perturbed by a new crime wave in which burglars are said to be 'thieving according to schedule' by concentrating on goods which cannot be replaced by dealers and find a ready sale in the 'black market.' It appears that receivers are offering special 'war prices' for specified goods." Large-scale thefts have occurred in outfitters' stores.

On May 11, "Week-end Burglaries. An attempt to burgle the Wynberg Post Office was among the 25 attempts at housebreaking reported to the police during the week-end . . . Burglaries were reported from all the larger suburbs . . . The door of a shop in Rissik Street was forced and clothing valued at £112 taken."

On May 12 nineteen house-breakings were reported to the police, large quantities of clothing being stolen.

This was the state of affairs when the Government decided (May 12) to relax the pass laws. Up to this date the pass laws had been in full operation, an average of 200 Natives being arrested daily under these laws in Johannesburg alone.

If So Say So

NOW is the time to act. Now, while we are still suffering from shock to our inherited traditions, conventions, beliefs, theories and habits; still seeing the absurdity of our previous self-complacency, timidity and smugness; still learning the conditions of our very existence as a nation; now, for the imminent danger which threatens us from within and without calls for immediate action.

The economists are moving, the Churches are organising, industry is planning, labour is clearing its deck for action; the great opportunity which the war has shown must be seized by educationists too if they are not to fail in the day that is coming.

Here is an attempt to suggest objectives for which we should strive. I put them in the form of slogans. Our first slogan will be: *Abolish external examinations in all schools.*

This may, of course, sound revolutionary to some. They will ask how can a proper standard be maintained without the incentive of an external test. But if principal teachers and the field officers of the Department do their duty there need be no lowering of the standards; parents and public institutions will learn to place more faith in the certificate of a headmaster than in the Junior or Senior Certificate examination results; Universities and Colleges will devise their own entrance examination or, following the American plan, accept students from any school certified by a representative body as fulfilling the requirements as to plant, equipment, efficiency and adequacy of staff, etc.

What a release from boredom, strain and "cramming"! No longer will the abilities and energies of spiritually-minded, enthusiastic teachers be prostituted to the drudgery of purveying second-hand knowledge in distasteful tabloid form to pupils whose interest in the very subjects being

"taught" they are too often slowly destroying. "Don't worry about that: you won't get that in your exam," typifies the reply so often given today to an intelligent question from a keen student. And when our present pernicious system of examinations has been blown sky high with it will go the neglect in the upper classes of religious teaching and the cultural subjects such as art and music, while training for citizenship, manual skills, physical, mental and social hygiene will find, perhaps, a place. Of how many high schools today owing to the pressure of external examinations, might with justice be applied the devastating criticism: "There is plenty of skilled instruction being given: of Education I saw no sign."

BANISH FEAR FROM THE SCHOOL

Let me hasten to say that conditions are not as bad as they used to be. Thanks to the uncompromising attitude of the present Superintendent General of Education at the Cape, the influence of our training colleges and the fact that—at any rate during peace time—a better type of student teacher is coming into the profession, there is less systematic brutality than there used to be. But, let there be no false optimism on the subject, there are still schools—chiefly primary schools—European and non-European, where the prevailing atmosphere is one of fear, where failure to master the spelling of certain words, or a mistake in arithmetic or inability to memorise "poetry" is punished by physical violence; where the relationship between pupil and master (or mistress) is one of servility on the one hand (leading naturally to deception and lying) and despotism on the other. If you think this is an exaggerated picture ask any of the medical inspectors of schools what their experience has been?

Too often, I admit, this unhealthy state of things is condoned, even admired, by parents—in some instances it may have its roots in horrible religious belief, in others in coarse brutal home conditions, in others in the sentiment one hears so often expressed: "It never did me any harm to be thrashed at school." But in so far as we tolerate such methods of training we degrade the whole profession of teaching and lower its ideals.

What is the remedy? Intensified warnings in the training schools of the terrible psychological harm that is done by this system of fear, ruthless elimination from the profession of proved bullies, and a strict carrying out of the Government's policy on the question of corporal punishment. Am I getting "sentimental"? But I seem to remember the words of Someone—Himself a Teacher—referring to the person who would ill-treat little children that "it were better for him that a millstone were hanged about his neck and that he were drowned in the depth of the sea."

TEACHERS SHOULD MAKE MORE USE OF THEIR FREEDOM

Owing to the nightmare of examination requirements far fewer teachers than might have been expected have made use of the freedom granted them some years ago by the Education Departments to do experimental work in their teaching and to enrich and modify the suggested syllabuses. With the lifting of the cloud of external tests originality and research in an atmosphere of freedom should flourish, and in the training colleges the responsibility resting upon each teacher to carry out her own ideas in her work should be stressed.

The obsolete traditions that correct spelling and the study of formal grammar are of more importance than free expression of thought, that the ability to read aloud takes priority of the attainment to a love of reading for its own sake, the absurd manipulation on paper of sums of money which few of the pupils will be able to imagine, still less deal with, in after years—these must give place to methods and subjects of study that besides bringing joy and interest, will be discipline and training for life. The existing academic bias in the school curriculum, for example, might be counteracted by the inclusion in the syllabuses of a course of achievement "intended to develop qualities of self-reliance, observation, initiative, patience, endurance, determination, physical well-being and confidence born of victory over objective obstacles" to quote from the aims of *The County Badge* or the *Fourfold Achievement* whose plan embraces five Physical achievements, an Expedition achievement, a Project achievement and a Service achievement.

Whatever changes may be made will have as their aim—not the passing of some wretched examination, not the fulfilment of some Departmental officer's pet theory—but, to use the words of our Prime Minister, "the building up of personality; the encouragement of imagination; the feeding of the young mind with interests, ideals and the joy of life; the cultivation of a love of truth and the principles that in this universe we are all members one of another."

In short, we need a philosophy of education which, perhaps, we have lost sight of while trying to perfect its technique.

Our next objective should be: *Restore the Dual Medium*. It used to be the rule in the Cape Province until about twenty years ago. Little did the educationists who then pressed for parallel classes—and, later, parallel schools—realise that they were playing into the hands of racialists; little did they envisage the disastrous results of separating the two sections of the White population at their most impressionable age.

We must change all that. Looking back one understands now how much wiser the parents were than the pundits, what sound common sense they showed in fighting against the separation of their children on racial grounds. But Authority, backed by expert advice, bore them down—even the right to say in what language they desired their children to be taught was taken from them; and now we have pupils who come to school without race prejudices learning in school to despise the ideals, the traditions, the language of the other section. As a parent I would rather have my children taught through the medium of a foreign language than through the medium of their own if the price for the latter is our present system of class segregation with its resultant race-prejudice, suspicion and hatred.

Lastly, the most important as perhaps the most difficult to attain: *Give definite religious teaching in every school*. How we are to realise this last objective is admittedly a problem, but perhaps it has been the lack of this in the past that is responsible for much, if not most, of our present trouble.

Perhaps Ann Bridge is right when, thinking of a country school in China, she says: "Learning the maxims of Confucius by heart—was that not really, perhaps, the best preparation for life? Not for money-making, share-pushing, and arranging combines and trusts, or forcing

unneeded and unnecessary goods on to a gullible market ; or even for making war—but for life. Were the Cotton and Sugar and Oil Kings—or even the Air Aces and the Speed Aces—such conspicuously good livers ? Might they not have been the better for a few maxims as to moral values, hammered into their infant minds by repetition as they sat on squares of goat-skin ? ”

(Incidentally, the same technique as is now employed by the Communists and the same that—to the scornful amusement of us modern educationists—has been practised for centuries by the Catholic Church.)

In England where they seem to realise far more clearly than we yet do the urgent need for unified action, the Established Church, the Roman Catholics and the Free Churches have come together to work for the teaching of the fundamentals of the Faith in the Government schools. It may be that we have to suffer much more here before that takes place in South Africa. In our secondary and high schools—where present neglect is most marked—

should be given a course of instruction in Christian philosophy that will enable students to know not only what their religion teaches but also why it is worth believing. “A serious and comprehensive Christian philosophy is the only alternative to smart-Aleck atheism and soft-headed religiosity ”* and in a world of Penguins and Brains Trusts we owe it to our adolescents that they be taught something of comparative religion and a reason for the faith that is in them.

The average thinking but uninstructed layman, who is coming to reject the popular idea that personal religion flourishes when divorced from dogma is nevertheless puzzled to know why this definite teaching cannot be given in our State-aided schools and colleges. Is it because there is no agreement as to what constitutes the Christian Faith ? A bewildering thought. Or—terrifying doubt—have we today no Faith to teach ? X

*Michael Roberts in *The Spectator*, 14 March, 1941.

Reflections on the Christian Reconstruction Conference

By Rev. David W. Bandey, Ph.D.

Jeremiah 1, 4-10.

AS I sat in the Hall at Fort Hare and listened, it seemed to me that a very old spirit was coming to life in this country in a very new body. It was the spirit of prophecy, incarnating itself in an interdenominational council. The whole corporated conference was in the true succession of the prophets, for it stood up before the nation in its hour of crisis, and cried, “Thus saith the Lord !” And its message too was in the prophetic succession, for time after time in the history of Israel there resounded just the call to social justice which was heard in Fort Hare three weeks ago. “Thus saith the Lord,” cried Isaiah, “wash you, make you clean ; put away the evil of your doings from before mine eyes ; cease to do evil, learn to do well ; seek justice, relieve the oppressed, judge the fatherless, plead for the widow.” And Jeremiah : “If ye thoroughly amend your ways and your doings ; if ye thoroughly execute justice between a man and his neighbour ; if ye oppress not the stranger, the fatherless and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt : then will I cause you to dwell in this place, in the land which I gave to your fathers.” And Amos : “I will not turn away the punishment thereof ; because they have sold the righteous for silver, and the needy for a pair of shoes ; that pant after the dust of the earth on the head of the poor, and turn aside the way of the meek. . . . But let justice roll down as waters, and righteousness as a mighty stream.” And Micah : “Woe unto them that devise iniquity and plan evil upon their beds ! When the morning is light they put it into practice, because the power is in their hands, and they covet fields, and seize them ; and houses, and take them away ; and they oppress a man and his house, even a man and his heritage.” Yes, in those days as in these, governments sat in their houses, and politicians played with treaties, and wealthy men fought for more wealth, but the prophets stood in public places and

shouted : “Let there be justice, freedom, and a fair livelihood for every one of God’s children, for if not, there remains only doom and disaster. The Day of the Lord shall be darkness, and not light ; as if a man did flee from a lion, and a bear met him ; he fled into a house and leaned his hand on a wall, and a serpent bit him.” Is it not so today ? We flee from direct government by England, and the Ossewa Brandwag meets us ; we turn from that, and see the demands of the Bantu ; we hide in the house and try to do nothing, and the revolt of the Communist bites us in the hand.

It seems that there are definite periods in the history of each nation, and when the time comes to move from one to the next the people must discard something which was of the very essence of the old social system. In the old, it was valuable, but in the new it would be merely a centre of injustice. It would take too long to show this from Biblical history, through the period of the Judges, the warrior-kings, the wealthy merchants, and the lawyer-priests. But we ought to look for a moment at the process of social history in which we ourselves are a part. Long ago in Europe all men were bound together by the feudal system, and in its day that picturesque social order had very great value. But the time of change came, and men were not willing to change, for the change was obviously about to reduce greatly the power of the greatly powerful. So the feudal system, living on after it ought to have died, held men in ruts which were finally broken only by the Black Plague. After that, there developed in society the system of free guilds of craftsmen, and that in its turn produced great good. But the time of change came when machinery was invented for mass-production, and again the powerful—this time the craftsmen of the guilds—saw their power about to go. So they organised machine-smashing gangs in a futile endeavour to prevent the coming of what had to come. After that came the world-wide enterprises of the capitalists, left almost completely free both by

politics and religion to go their own way. For a long time they too did great things for the whole world. But now—we are in the transition to another period of history. As usual, the change that must come will of necessity break the power of those who have been holding power; this time the great capitalists. And as usual, the activities and frenzied attempts to cling to power of those same people are plunging us into horrible strife, and grinding down half the population into destitution. Never mind whether you agree with me in this statement; we can leave history to show who is right. But all history is the scene of the activity of God, and all history shows that there come times of great change, and that this is such a time.

What have we in ourselves, as Christians, with which we can meet such a time of dreadful crisis? We are children of the Reformation, and have naturally inherited the weaknesses as well as the strength of the Reformers. Their rebellion against outgrown tradition was threefold, for they insisted firstly on individual salvation through Christ freely available for each man; secondly on the high Christian character expected by God of each man; and thirdly on liberty of private communion with God for each man. That emphasis on the immediate religious value of each man separately was true and necessary, but it led men into excluding from their minds the needs of community life. They prized highly the individual virtues of honesty, purity, temperance, and thrift, and they were quite right. But they neglected the social virtues of mercy, charity, justice, and compassion, and so failed to check the awful abuses of freedom which made slums, and child labour, and unemployment possible. If you are able to feel your soul unstained when you, well-dressed and fed, see a shabby, hungry labourer, then you are a victim of that same blindness. So prevalent a disease is it that it may even have prevented you from noticing that the Bible, when it most fervently pours out the word of God, calls for mercy, charity, justice and compassion—glorious virtues which the poets continually ascribe to God Himself—and only secondarily for honesty, purity, temperance and thrift, for these are virtues which the greater four carry in their train. To sharpen the point most keenly, turn to the scene of the Gospel itself. Scarcely one of us could rival a good Pharisee in honesty, purity, temperance or thrift, yet Jesus excluded them utterly from the Kingdom of God. Why? Because they lacked mercy, charity, justice and compassion. "These things ought ye to have done, not leaving the others undone."

I have tried to show from the prophets, from the course of history, and from Christianity itself that our insistence on social sin and social virtue is no new thing, but a very old thing somewhat forgotten. It would be easy to stop at this point and conclude that the recent Conference had been justified by argument. But we must not stop; we must go on until the word of our lips begins to bite into the neglected patches in our own lives. No man has preached a sincere sermon until he has driven a painful spur into his own side. Where do we stand now, with the social system which we now have? I suppose that we usually claim freedom as the greatest gift ensured by our democratic system. Freedom to do what? Freedom has been defined as the liberty to do anything which does not seriously restrict the liberty of anyone else. Not for one moment does the thing we call our freedom fit that defini-

tion! Consider a man with much money; he can make rules for his employees which do most seriously restrict their reasonable liberty. On the other hand, consider a man with little money; he cannot so much as give his children a decent education or a decent home. Our freedom in this civilization is almost exactly proportional to the amount of money we have in our possession. "But," you may say, "any man is free to get more money, and so more liberty." Yet you know that is not true. How, short of robbery and violence, can an unemployed man or an unskilled labourer get any more money? It is the longing for that freedom which is denied him that drives him to gambling and drink. A boy cannot get a good job without a good education; he cannot get a good education unless his father has money. However unpleasant the admission, we simply must acknowledge that in our world the individual virtues of honesty, purity, temperance and thrift, even when coupled with natural ability, count for very little indeed compared with the possession or lack of money. As for the social virtues of mercy, charity, justice and compassion, these are more likely to land a man in the bankruptcy court than in a comfortable house! Some people say that this is inevitable, that it is human nature to work only for personal profit, and that men's instincts drive them always into a sordid scramble for wealth. Perhaps so—but it is human nature to murder, to take by force as many women as you want, to worship nature-gods with bloody sacrifice and foul ritual. We do not therefore say that society must be shaped to leave men doing these things. Moreover, to say that the Christian virtues cannot be woven into the shape of a true community is to say that there cannot be a Kingdom of God. If modern society does not fit the Christian virtues, then we will not relinquish the virtues, but the society!

To be continued.

SIR STAFFORD CRIPPS' MESSAGE TO BIRMINGHAM MISSIONARY CAMPAIGN

At the opening session of a United Missionary Campaign in Birmingham a message was read from Sir Stafford Cripps, in which he expressed regret that he was not able to take part in the campaign owing to pressure of official business, says, *Church of England Newspaper*. "I am much interested in the purpose of the campaign," Sir Stafford wrote, "and the task which it has set itself—namely, to demonstrate in a new way both the challenge to the Christian Church in a world at war and also the contribution of the Church to the solution of the problem of the community. I consider this courageous effort to be one of real importance at the present time, and I should like to take the opportunity of sending you my best wishes. I hope that the work of the United Missionary Campaign may result in an awakening of a new interest in the minds of the people in the world-wide mission of the Christian Church and a deeper realisation of the responsibility to humanity which rests upon every individual Christian. It will only be by such a quickening in the hearts of men and women that we can hope to overcome the tremendous problems with which we are faced during this time of war, and which will be even greater in the postwar period."

Prejudice and Privilege

By Rev. Father Godfrey Callaway, S.S.J.E.

LET me suppose that, about twenty-five years ago, you came out from England to pay a visit to South Africa. You had heard and read a good deal about the country and you were interested in missions. You had a great desire to see things for yourself. You did not want to be escorted too much, even by a friendly missionary.

One day you found yourself at Ncembu, one of the outstations of St. Cuthbert's Mission. You were delighted with the surroundings. Here, at a level about 4000 feet above the sea, all amongst the hills, lived the very people you wanted to see. Their simple, thatched-roofed huts were dotted about on every ridge and below them were the lands which they ploughed for their daily bread. You looked over wide spaces of undulating country to the distant snow-capped peaks of the Drakensberg Mountains.

Most of the people were obviously non-Christian but you saw a good many who were Christians. Many of these had built their homes close to a good-sized church. You ride up to the church and are surprised to find quite a spacious building with solid stone walls and a dignified high altar. You are told that the walls were built by one man (an African) and that it took him twelve years to build them. Then you make your way to the home of the African Padre which is quite near the church. You are surprised to see a home of such "low degree." It is only distinguished from its neighbours by its poverty. It does not even possess a kraal for cattle or a fold for sheep. The Padre himself comes out to greet you. He is a middle-aged man with rather a shy and reserved manner. He invites you into the living room which has a hard mud floor, a table, two chairs and a form. It is certainly simplicity itself, and it is clean. The Padre begins by apologising to you that his English is "short," but, after a few friendly remarks on your part, his reserve disappears and you find him quite ready to answer your questions about his work. Obviously he is a simple-minded modest man and you had previously heard that he was a very faithful priest. He introduces you to his wife but as she speaks no English she speedily disappears to make ready a humble hut for your accommodation. The Padre tells you of his work at neighbouring outstations and that on the next day he is going to Zelana, a place difficult of access, right at the foot of the mountain. You persuade him to let you accompany him and you assure him that you are quite prepared to sleep on the floor and to rough it. It is a most beautiful ride, but for a big part of the way you have to lead your horse down the precipitous side of a mountain. At long last, right down in a valley, you come to Zelana where you find a good-sized hut (rondavel) for the church with a good oak altar. The simplicity of it delights your heart. You are received by the local preacher and the people with a kindly welcome and friendly hospitality. If the tea has been boiled for hours and if the bread is somewhat weighty you do not complain. The Mass on the following morning is a moving experience to a stranger from across the seas. The preacher who leads the singing greatly lacks the African ear for music and plays havoc with the hymns, but nothing seems to spoil the sense of worship.

After your return with the Padre he points out to you that Ncembu (his home) is quite close to the boundary of a European district. From a vantage point you yourself see that the whole country is parcelled out into large farms running to a thousand or even two thousand acres. You began to question the Padre about that district. Did he ever go there himself? Yes, he had many of his Christian people living and working as servants on the farms. Somehow, as you went on to question him about the conditions of their life, you felt that the Padre seemed anxious to avoid the subject. It was just as if you had laid your finger upon rather a tender spot.

You decided to visit those farms yourself. As a matter of fact you had provided yourself with two or three introductions to well-to-do farmers in that district. You said goodbye to the Padre, and, promising to pay him another visit, you set off by yourself. You do not go to inspect the farming but to meet the people. Your introductions take you to two farmers of British and one of Boer extraction. At all three farms you find a most kindly welcome. Indeed you are pressed to stay not one night but many. You find a homely people with generous instincts. They are keenly interested in local affairs but their horizon is not very wide. You are struck by the absence of books and even of newspapers, except possibly the *Farmers' Weekly*. They seem to be religious people and at the Boer farm they have family prayers. You write to your friends in England quite enthusiastically about the friendliness and homeliness of the farmers.

Now, let us suppose that on another occasion you volunteer to accompany the African Padre when he goes to visit his people working on those same farms. You notice some hesitation on his part, but you brush it aside. You ride up with the Padre at one of the farms and your newly-made friends come out to greet you. They take no notice whatever of the Padre, but, after greeting you, the owner of the farm turns to him and tells him to take your horse round to the stable and to give it a feed. Obviously, to your intense discomfort, he is regarded as your servant—your "boy—." Nor does it make the least difference when you pointedly speak of him as "such an excellent priest." Your friends listen politely and change the subject. You decline an invitation to lunch, and hasten to depart feeling desperately unhappy.

What is the meaning of it? Is it, you ask yourself, that the Padre has a bad name, or that he has done something to offend these people? No, his only offence is that he has a darker skin than theirs or yours. Surely, you say to yourself, if you were to go with the Padre to a farm where the people are communicants of the Church all would be different. They would see in him one who is commissioned to offer the Holy Sacrifice and to give absolution. I fear that in most cases here too prejudice is too deeply rooted. With a few splendid exceptions the Padre would find the same attitude amongst our own Church people as amongst others. You begin now to understand why the Padre winced, as if you had touched an open sore, when you spoke of his visits to the European farms. When he

is alone he probably receives even less consideration than when he is with you.

I am not writing with bitterness, but with a deep sense of the extreme gravity of the matter.

I well remember that many years ago a well-to-do farmer of British origin built a church on his farm, and wrote to ask Bishop Key to consecrate it. He asked for a distinct understanding that the church should be used by Europeans only and that no African should be allowed admittance. I do not at all suppose that there was anything defiant about the stipulation, or even any expectation of a refusal. The farmer was probably a good, upright man, who just accepted the general attitude towards colour. No doubt he employed African servants both on his farm and in his house. *But* they must be kept in their place, and that place was not by the side, or even at the back of, White people in the house of their Common Father. I need hardly say that Bishop Key declined to consecrate a church with such a condition.

Unhappily there are many other ways of achieving the purpose of that farmer's stipulation, and some of those ways are far more offensive to the African. I myself once tried to apologise to that good priest for some particularly trying occurrence. I shall never forget his answer. "Father, it is because these White people have got something good, and they are afraid of losing it." I began to know that day what it meant to be a Christian. Here was one who could not only submit to rudeness, but he could even find an excuse for it. He refused to be injured by it in his heart.

We may not be wholly responsible for the existence of colour prejudice in our hearts. It may have been implanted there by our ancestry, or our earliest education, or by the social code to which we have been accustomed to defer. But we *are* responsible for dealing with it. As Christians we are bound to bring it to the tribunal of our Lord Jesus Christ. We are bound to ask what He says about it. Surely there can hardly be any doubt as to His answer. Is not the root of the whole matter to be found in the misunderstanding and misuse of privilege? Think first of all of one who was sent to prepare the way of the Lord. St. John the Baptist was absolutely fearless and uncompromising in denouncing wrong. His most scathing words were directed to those who *misunderstood privilege*, and misused it. "Ye brood of vipers," he calls them. "Think not to say within yourselves, We have Abraham to our father." Was it not a great privilege to have Abraham for their father? Indeed it was. They could not have had a greater privilege. But they wholly misunderstood the meaning of privilege. They took it as a title to respect and honour for themselves, an assurance of their own salvation. Our Lord Himself was the true Child of Abraham and He taught that the meaning of privilege was *service*. "Let this mind be in you," says St. Paul, "which was also in Christ Jesus, Who . . . made Himself of no reputation and took upon Him the form of a servant. . . ." That is the meaning of privilege. We learn it on our knees at the foot of the Cross. A great part of the sufferings of humanity have their origin in the misunderstanding and misuse of privilege. The African Padre was quite right when he said "These White men have got something good." They have indeed got something good. They have got a great privilege. They belong to a people whose civilisation is rooted in Chris-

tianity and possesses rich stores of culture. This privilege is to be used for service.

If it is used selfishly as a claim to superiority it will turn to our own condemnation. European descent may be most valuable provided that it is not used to scorn African or Asian descent. The Christian emphasis must be upon our common descent. It is wholly right to teach respect for authority, for age, for wisdom, for moral worth. But how are we going to teach it? Never shall we teach it by an assertion of superiority. We shall always teach it by reverence for man made in the image of God. Respect can only be taught by respect.

Is not this just the time to face this question? We are longing for a new world. We are eager to clear the way, to sweep away abuses, such as unemployment, slums, prostitution, slavery. Ought we not to face the immense harm of Colour prejudice? Think of the effects—(1) *Upon ourselves*. It is almost impossible to over-estimate the effect that a rooted Colour prejudice is having upon our Christianity. I do realise to the full how much genuine goodness and kindness and piety is to be found amongst those who, nevertheless, are ruled by this prejudice. They put me to shame in numbers of ways, especially in their readiness to put themselves out to entertain a stranger. They abound in many of the best qualities of Christianity. And yet this prejudice, if it is not recognised as evil and fought against, will surely poison their religion. It will rob them of the mind of Christ. I need hardly say that I am not advocating any relaxing of racial integrity or an immediate removal of social conventions, but I do most strongly urge that in the sphere of religion we should delight to recognise that we are all children of one Father. To a Catholic Christian anything less than this is intolerable. It will not be easy to secure this. Nor will it be easy to conquer the prejudice in our own hearts. Necessarily there must be tension, but we want to welcome the tension and to refuse the easy way of escape. It is here that we want the V of victory. This war, with all its terrible sacrifices, will have been largely fought in vain unless we can secure victory in this matter.

(2) *Upon African Christians.*

Volumes could be written upon this. Nothing is doing more harm to ruin the true and Catholic conception of Christianity than this. Here I can only dwell upon one point. Inevitably the African Christians with a rapidly increasing race-consciousness, will seek a way of escape, and the way of escape will not be the way of victory. The very fact that they are forced for the present to accept a position of inequality and subordination in political and other spheres will only increase their desire for complete freedom and independence in the sphere of religion. Was the tension any less between Jew (even after conversion to Christianity) and Gentile? Did it not require a thrice repeated vision to persuade St. Peter to go to the house of Cornelius? "What God has cleansed call thou not common."

But, even after that first great victory had been won in the heart of the leader of the Apostles, he drew back again before the rooted prejudices of his fellow Jewish Christians.

It was the magnificent courage of St. Paul that saved the Church, but only by a life-long struggle.

How easy it would have been to make a compromise, a way of escape from a difficulty. Why not devise a plan by

which the Gentile Christians should have a separate organisation with their own clergy and their own altars? What a host of difficulties this would obviate. To St. Paul this would be nothing short of a denial of Christ. He would not accept a way of escape. He welcomed the tension because he looked forward to the victory. To our African Christians of the Catholic Church we can only urge patience. On both sides there will be tension but the victory is worth it. We look forward to the realisation of the prayer of Our Lord Jesus Christ "That they may be one." This cannot be achieved by the man-devised way of federation but by the eternally God-planned way of organic union in the one Body. I finish writing this on Whit Sunday when we give thanks to God that nearly 2000 years ago people of all races, all languages, all degrees of culture, were invited to find a Common Home in the Body of Christ by the indwelling of the Holy Spirit of God. Here is the aim worthy of man's best endeavour. All the privilege he possesses is to find its meaning in the furtherance of that aim.

P.S.

It will be noticed that I began by dating this twenty-five years ago. It may well be asked if there has been any considerable change since that time. Speaking quite generally I should say that the attitude of the African towards these disabilities is, not unnaturally, less tolerant. I should also say that, owing very largely to the influence of a comparatively few brave Christian leaders there has been some awakening of conscience on the part of European Christians and a desire to act with more generosity. This does not however go far to meet the growing sense of discontent amongst the Africans. Speaking more particularly of the Church of the Province I am convinced that there has been much searching of heart at least amongst the European clergy and a strong desire to remove grievances. Our African clergy do, I believe, recognise this and they value too highly the Catholic conception of the Church to be swept away wholesale by proposals for a "racial Church."

The Christian Education Movement

"There is undoubtedly much to be done in respect of religious education in schools, not only in making more effective the work actually being done at present, but in thinking out the right basis and methods of such work."

Jan H. Hofmeyr.

"The present education of South African youth is irrelevant to the problems with which South Africa is faced."

Rev. H. C. Williams.

"The most vital questions which our pupils young and old are asking today are not questions of factual information—but questions of aim and meaning; and if they do not ask these questions it is only because they have already despaired of a sincere answer."

Sister Frances Mary, C.R.

The Christian Education Movement, which is inter-denominational in character, came into being in Johannesburg through the interest shown by teachers and clergy at the Refresher Course organised in September 1941. The C. E. M. is concerned with an education which is democratic and Christian in its foundation, character, aim and spirit; it is concerned with the technique of teaching; and it is concerned with stimulating interest in the moral side of education.

One sign of life in the Movement is the paper *Christian Education* which has come into our hands. It is a humble document of eight roneo'd pages, which, however, illustrates several important things. The list of Honorary Office-bearers (the Hon. President is J. H. Hofmeyr) shows clearly that the Movement has influential support on the Rand; and there are indications that the C. E. M. is spreading throughout the country. Further, *Christian Education* does succeed in being both practical and inspirational. On the one hand, a day-school teacher, stuck for new ideas, would undoubtedly be helped by reading E. M. Bradford's suggestions for a whole group of lessons. On the other hand, parents and teachers alike would be stirred by a longish article by Sister Frances Mary—an article whose tone can be gathered from the quotation given above and by such a phrase as "fearless realistic thinking."

We look forward to the October issue of *Christian Education*. Any who share our interest can communicate meantime with the Secretary of the Christian Education Movement, Miss Margaret Snell, c/o Toc H, P. O. Box 3624, Johannesburg.

Our Readers' Views

RE TRANSLATIONS INTO BANTU LANGUAGES.

To the Editor, *The South African Outlook*.

Sir,—In regard to suggested titles of books suitable for translation into Xhosa and other Bantu languages, it may be of interest to know what European books have had an appeal to another non-European people—the Chinese. Lin Yutang in his "My Country and My People," when writing of Chinese literary life and referring to Western influences, stated:

"The 1934 *Yearbook of Chinese Publications* (in Chinese) gives a list of these translations of poems, short stories and novels made in the last twenty-three years, covering twenty-six countries. This list is by no means complete, but will serve for our present purpose. Given in the order of the number of authors represented, they are as follows: England 47, France 38, Russia 36, Germany 30, Japan 30, United States 18, Italy 7, Norway 6, Poland 5, Spain 4, Hungary 3, Greece 3, Africa 2, Jews 2, and the rest, Sweden, Belgium, Finland, Czechoslovakia, Austria, Latvia, Bulgaria, Yugoslavia, Syria, Persia, India and Siam, represented by one author each.

"An examination of the translations from English authors shows that the novelists are represented by George Eliot, Fielding, Defoe (including *Moll Flanders*), Kingsley, Swift, Goldsmith, the Brontë sisters (*Wuthering Heights* and *Villette*), Scott, Conrad, Mrs. Gaskell and Dickens (*Old Curiosity Shop*, *David Copperfield*, *Oliver Twist*, *Dombey and Son*, *Nicholas Nickleby*, *A Tale of Two Cities*, *Christmas Carol*, *Hard Times*). Rider Haggard, through the influence of Lin Shu's translations, has obtained a popularity entirely out of proportion with his standing. The poets are represented by Spenser (*Faerie Queene*), Browning, Burns, Byron, Shelley, Wordsworth, Ernest Dowson. Five of Shakespeare's plays (*Merchant of Venice*, *As You Like it*, *Twelfth Night*, *Henry VI* and *Romeo and Juliet*—rather haphazard, as one can see) have been translated by separate translators. The drama is

represented by Galsworthy (seven of his plays), Pinero, Jones, Sheridan (*School for Scandal*) and Shaw (*Mrs. Warren's Profession*, *Widowers' Houses*, *The Philanderer*, *Arms and the Man*, *Man and Superman* and *Pygmalion*). The Irish school is represented by Synge and Dunsany. Essayists are represented by Lamb, Arnold Bennett and Max Beerbohm. James Barrie and Oscar Wilde have received a large share of attention; there are two translations of *Lady Windermere's Fan* and three translations of *Salome*; also Wilde's *Picture of Dorian Gray* and *De Profundis* have been translated. H. G. Wells is known through his *Time Machine*, *Mr. Britling Sees It Through*, *The First Man in the Moon*, and especially through his *Short History of the World*. Thomas Hardy is only known through his short stories and poems, although his name is very familiar. Katherine Mansfield, through the influence of the late Hsu Tzumo, is rather well known. This list covers only authors whose translated works have appeared in book form and, of course, does not cover authors in other fields like Bertrand Russell, whose influence is very great.

"In the French section one comes across names like Balzac, Molière, Maupassant (complete works), France (nine of his works; *Thais* twice translated), Gide, Voltaire (*Candide*), Rousseau (*Confessions* and *Emile*), Zola (poorly represented), Gautier, Flaubert (*Madame Bovary* thrice translated, *Salammô* and *Un Coeur Simple*). Dumas père et fils have long been popular, especially *La Dame aux Camélias*, which has become common property among the Chinese. Hugo is well represented by *Les Travailleurs de la mer*, *Les Misérables*, *Notre-Dame de Paris*, *Quatre-vingt-treize*, *Hernani*, *Ruy Blas*, and *Lucrèce Borgia*. The early romanticists are represented by Chateaubriand (*Atala* and *Rene*) and Bernardine de Saint-Pierre. Daudet's *Sappho* and Prévost's *Manon Lescaut* are, of course, favourites. Baudelaire is well known, and Rostand's *Cyrano* has its devotees. Barbusse has two translations of his novels *Le Feu* and *Clarté*, and even the long *Jean Christophe* of Rolland is now available in Chinese, besides his *Le Montespain*, *Pierre et Luce* and *Le Jeu de l'amour et de la mort*.

"Classical German literature is represented, of course, by Goethe, among whose works *Faust*, *Werther* (two translations), *Egmont*, *Clavigo*, *Stella* and part of *Wilhelm Meister* have been translated, and Schiller (*Die Jungfrau von Orleans*, *Wilhelm Tell*, *Wallenstein* and *Die Räuber*). Represented also are Lessing (*Minna von Barnhelm*), Freytag (*Die Journalisten*), Heine (*Buch der Lieder*, selected and *Die Harzreise*) . . . De la Motte-Fouque's *Undine* and Storm's *Immensee* (three translations) are extremely popular. Hauptmann is known through his *Die Weber*, *Der rote Hahn*, *Der Biberpelz*, *Einsame Menschen* and his recent novel *Der Ketzer von Soana* (two translations), while his *Die Versunkene Glocke* was once the name of a magazine. Among others are Sudermann's *Frau Sorge* and more modern works like Wedekind's *Fruhling Erwachen* and Leonhard Frank's *Karl und Anna*.

"Apart from a few translations from Hawthorne, Mrs. Stowe, Irving, Mark Twain and Jack London, the interest in American literature centres around more modern works. The best known is Upton Sinclair, whose popularity came with the tide of Russian communist literature. Thirteen of his works have been translated, and in this category may also be mentioned Michael Gold's short stories and

his novel, *Jews Without Money*. Sinclair Lewis is represented only by *Main Street*, and Theodore Dreiser by a volume of short stories, although both are well known. Two of Eugene O'Neill's plays (*Beyond the Horizon* and *The Moon of the Caribbees*) have been translated. Pearl S. Buck's *The Good Earth* exists in two Chinese translations, while her *Sons* and short stories have also been translated."

The Russian works next referred to will not interest us; they were mainly concerned with communist propaganda, apart from certain works of pre-revolutionary days, such as Pushkin, Tchekov, Tolstoy and Turgeniev.

I thought the above lists might be of help when it comes to choosing suitable text-books for translation.—I am, etc.

C. M. DOKE.

New Books.

Religion and the Modern Mood: Six Broadcast Talks, by F. A. Cockin. (S.C.M. Press: 9d.)

Canon Cockin of St. Paul's was largely responsible for a series of broadcast discussions, "Three Men and a Parson." It was estimated that these discussions were listened to by over three million people, and comments were received from numbers. These comments were frequently of a frank and extremely critical nature. So much so that they were made the starting-point for another series of talks. The latter centred round the complaints that parsons do not mean what they say, that they don't give a straight answer to a straight question, and that this "God business" is just irrelevant. Canon Cockin in the published talks now under review deals faithfully with these notions. But he is not content with defence: he welcomes the opportunity to attack. His chapters on "The Christian Faith and the Modern Mood" and "What practical difference does it make, anyway?" analyse the shallowness and the inexperience of many modern minds when they deal with religious questions. The book is nothing if not lively and provocative.

* * * *

BOOKS RECEIVED

- A Creed for Free Men*, by William Adams Brown. (Student Christian Movement Press, 5/-.)
Sermons in Shorts, by Geoffrey Hoyland, (Student Christian Movement Press, 3/6d.)
Discoveries, No. 1., by Dorothy Biggs. (The Livingstone Press, London, 1/6d.)
Triple Jubilee Papers, No. 1. The New Advance, by A. M. Chirgwin, M.A. (The Livingstone Press, 4d.)
Triple Jubilee Papers, No. 2. Before the Start, by Ernest A. Payne, B.A., B.D., B.Litt. (The Livingstone Press, 4d.)

SUMMER TIME

Summer time will come officially into operation for the whole of the Union at midnight on September 20. The Union Government has taken a decision to this effect and the necessary arrangements to apply the new system are now being prepared. The introduction of daylight saving as from September 20 means that all clocks in the Union will have to be put forward one hour at midnight on that day.

The Rhodes-Livingstone Papers

1. **The Land-Rights of Individuals among the Nyakyusa.**
By Godfrey Wilson. 1938. 52 pp. 2/-
2. **The Study of African Society.**
By Godfrey Wilson and Monica Hunter
1939. 21 pp. 6d.
3. **The Constitution of Ngonde.**
By Godfrey Wilson. 1939. 86 pp. 2/-
4. **Bemba Marriage and Present Economic Conditions.**
By Audrey I. Richards. 1940. 123 pp. 2/-
5. **An Essay on the Economics of Detribalization in Northern Rhodesia, Part I.**
By Godfrey Wilson. 1941. 71 pp. 13 tables 2/-
6. **An Essay on the Economics of Detribalization in Northern Rhodesia, Part II.**
By Godfrey Wilson. 1942. 82 pp. 8 tables 2/-
7. **Economy of the Central Barotse Plain.**
By Max Gluckman. 1942. 124 pp. 24 photographs, 2 maps, 4 diagrams, 8 charts 4/-

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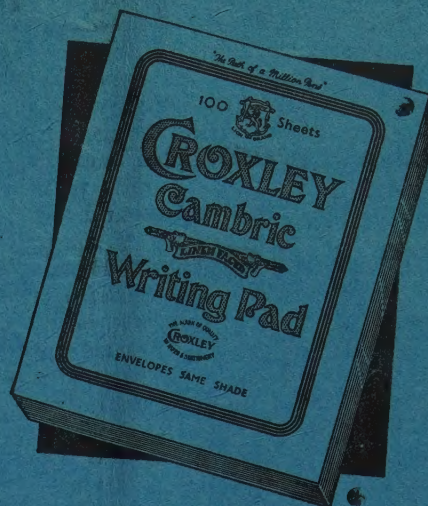
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